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SERMON

Preached at the

ANNIVERSARY MEETING

OF THE

SONS of the CLERGY,

IN THE

CATHEDRAL CHURCH of St. *PAUL*,

MAY 6, 1742.

K Mad.

By the Right Reverend Father in GOD,

ISAAC, Lord Biſhop of St. *ASAPH*.

LONDON:

Printed for JAMES CROKATT, at the *Black Horſe* in *Fleet-ſtreet*, near *Fleet-Bridge*. MDCCXLII.

[Price Six-Pence.]

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MVSEVM
BRITAN
NICVM

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The Rev. FRANCIS ASBURY, *D. D.*
The Rev. Arch-Deacon HAYTER, *A. M.*
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Mr. JOHN KNIGHT

STEWARDS

For the LATE FEAST of the

SONS OF THE CLERGY,

This DISCOURSE,

Preached and Printed at their Requeſt,

IS INSCRIBED,

BY

Their humble Servant,

ISAAC, ASAPH.

6

STEWARDS

For the Last Year of the

SONS of THE CLERGY,

This DISCOURSE,

Preached and Printed at their Request,

IS INSCRIBED,

BY

Their humble Servant,

ISAAC WATTS.

RUTH ii. 20.

Bleſſed be he of the Lord, who hath not left off his Kindneſs to the Living and to the Dead.

THESE Words are a pious Ejaculation poured from the grateful Heart of a poor Widow, upon receiving a very ſeaſonable Relief from a Relation of her deceaſed Huſband; by the Intervention of a Daughter-in-Law, a Fellow-Sufferer under the ſame Calamity, being herſelf alſo a Widow. The affectionate Concern, the dutiful Sympathy of *Ruth*, this Daughter-in-Law, for an aged Mother was greatly commendable; to this muſt be added the higher Merit of renouncing the Idols of *Moab*, the leaving her own Country, like the Father of the Faithful, to embrace the Worſhip of the living and true GOD. No Wonder ſo much Piety and Compaſſion ſhould, in the Courſe of Divine Providence, be remarkably bleſſed and rewarded! This poor Stranger, who had thus forſaken her Native Country, to aſſiſt a diſtreſſed Mother, was ſoon married to *Boaz, a mighty Man of Wealth in* Judea. By this advantageous Alliance ſhe became Mother to Obed, *the Father of* Jeſſe, *Father of* David *King of* Iſrael; an Alliance rendered ſtill more honourable by its Connection with the Birth of the *Meſſiah*; which probably is the chief Reaſon why the Hiſtory of a private Family is ſo minutely recorded by one ſacred Penman in the Old Teſtament, and ſo diſtinctly mentioned by another in the New.

Ruth i. ib. ii. 12. ib. iv. 11. ib. ib. 17. Mat. i. 5.

BUT without entering farther into the hiſtorical Occaſion, let us turn our Thoughts to the Purport of this affectionate Addreſs ——— *Bleſſed be he of the Lord, who hath not left off his Kindneſs to the Living and to the Dead.*

THERE is ſomething extremely affecting in the Circumſtance of a Prayer; ſomething that ſenſibly touches the Paſſions in the Caſe of a Poor Widow, tenderly mindful of her deceaſed Huſband, while duly affected with the Relief adminiſtered to her own Neceſſities; grateful to her preſent Benefactor, but ſtill more rejoiced to find the Object of her deareſt Affections remembered with Kindneſs; remembered under two Circumſtances, which of all others are moſt apt to occaſion Neglect and Oblivion, even Poverty and Death. The living Poor are too much forgotten; but a poor Man dead and gone is ſcarce ever mentioned or remembered.

THIS unuſual Regard to her departed Companion, in the ſeaſonable Kindneſs to herſelf and Daughter, filled her afflicted Heart with double Joy, and raiſed her Gratitude to the higheſt Pitch: She therefore implores a Bleſſing from Heaven, which was all her Poverty could do, for her own Benefactor and her Huſband's Friend——*Bleſſed be he of the Lord, who hath not left off his Kindneſs to the Living and to the Dead.*

IN no Caſe can theſe Words be more applicable than in the pitiable one now before us. No Condition more deplorable than the Fatherleſs, and the Widow; no Widows, no Orphans more deſtitute than theſe; none can offer ſtronger Reaſons for a compaſſionate Aſſiſtance founded on their own Diſtreſs, or upon the Claims of departed Merit and a juſt Remembrance of the Dead.

FOR now almoſt a Century, this excellent Charity has been Matter of public Conſideration, and earneſtly recommended by the ableſt Hands, from every Argument that the Dictates of Reaſon, or the Oracles of GOD, can furniſh; every Motive that Humanity and Religion, Gratitude and Decency, private Satisfaction or public Utility can poſſibly ſuggeſt: And yet would to GOD the mournful Subject were exhauſted——In the only poſſible Way in which it ever can be exhauſted, by a comfortable Supply, for thoſe numerous Objects, who are almoſt daily, with juſt Importunity, recommended for Aſſiſtance and Relief. But, alas! too ſhallow are the Streams of the preſent Fountain to water and refreſh ſo much parched and thirſty Ground; far more extenſive are the Wants of the Fatherleſs

and

Many a mournful Heart is now waiting for Encouragement to pour out the Supplication of the Text: *Blessed be he of the Lord, who hath not left off his Kindness to the Living and to the Dead.*

Under *both* these Considerations, for the Sake of the *Living* and of the *Dead*, does this well judged and well conducted Charity invite Approbation, and implore a liberal Assistance.

The *Living*, in the Case before us, are the most desolate Objects that can be imagined; the *Fatherless*, and what here certainly amounts to the same Thing, *they that have none to help them*; deprived of that Support, upon which their whole Hopes of Subsistance, in a Human View of Things, were almost entirely founded; and if, by a Parent's prudent Care, they have been kept any Thing above the Pressures of real Want, the Affliction will be more sensible and severe under the total Loss of an accustomed Provision. A sudden Transition to Misery, from a State of Happiness, is ever a sore Aggravation of any Calamity and Disaster. Job xxix. 12.

The poor destitute *Children*, together with the Means of their Subsistance, lose, what is of the utmost Consequence, all the Advantages of a good Education, from the Instruction, the Advice, the Example, the Inspection, and Authority of a Father; cut off at once from all his intended Care for their future Provision and Settlement in the World. It is a great Addition to the Misfortune, that it comes upon them in their tenderest and helpless Years, in a Season when the Assistance of a Father is so variously useful to their Comfort and Well-being through the whole Extent of present and future Existence.

The

THIS deſtitute Condition ariſes purely from an Act of Providence; no ill Conduct, no Exceſs, no Default on their Part; nothing to be found in their Misfortunes, wherewith they can reproach themſelves; nothing that can abate, but every Thing that ought to heighten the Compaſſion of others. It was the Will of Heaven, to which, however ſevere, a pious Submiſſion muſt be paid; though the poor innocent Sufferers have nothing to rely upon, but the Circumſtances of their own Diſtreſs, with the Character and Merit of their deceaſed Father, to excite Sentiments of Tenderneſs and Compaſſion. Their whole Expectation muſt be founded upon the Benevolence, I might ſay Juſtice, of thoſe in happier Circumſtances, in whoſe Hands the Portion of the Poor, hereafter to be accounted for, is providentially placed and entruſted.

Acts vi. 1. NOR muſt the miſerable Condition of *the Widow* be neglected, or her hard Lot overlooked, in *this neceſſary Miniſtration*. The Caſe of the Widow, a Caſe always pitiable, is now the more diſtinctly mentioned; becauſe whatever Care may have been taken to obviate the Miſtake, 'tis to be feared it ſtill prevails, that the Contributions of this good Day are employed in Part, at leaſt, in Support of the general Deſign, and for the Relief of the poor Widows; whereas, in Truth, theſe Collections, though not illiberal, are found greatly inſufficient to anſwer what is the only original, avowed Intention of them, the making ſome Proviſion for the deſtitute *Children* of poor Clergymen.

HOWEVER neceſſary and uſeful it is to provide for ſuch helpleſs Objects, and greatly neceſſary and uſeful it certainly is, yet, what God has ſo frequently joined together, the Fatherleſs and the Widow; and their own Neceſſities unite, as the common Objects of a compaſſionate Concern, let them not be divided in our Thoughts, or ſeparated in our friendly Care: Let the preſent Charity, which admits of no Diminution, but greatly wants an Increaſe, be bountifully done; but let not the other be left undone. Hard will be the Caſe of the poor Widow, if a Proviſion, truly laudable, for the Young and Helpleſs, ſhould deprive old Age of any comfortable Supply. Hard indeed, for the Aged and Neceſſitous, who have loſt their only Support in Life, if ſo lamentable a Condition be overlooked, or baniſhed from our Thoughts, becauſe

because it makes no immediate Part of this chearful Solemnity, where the loud Praises of God, in so elevated a Manner, are joyfully echoed forth in the great Congregation.

The poor Widow, in this Day of Festivity, oppressed with Wants and Fears, and destitute of Friends, sits pensive, solitary, and mournful at Home; and with great Reason does she lament and mourn; she has lost not only the neareſt Relation, a beloved Friend and Companion, the Partner of her Joys and Sorrows; but, with this severe Loss, is deprived too of her whole Subsistence. In her sad Case, Death has made an universal Devastation; the Places, that once knew her, now know her no more; she has now no longer a Habitation wherein she may lay her Head, nor even Bread to mingle with her Tears; she mixes not in this Day's Mirth, nor partakes of the public Joy; unless you carry on your Thoughts to her deep Distress, and by a future Benevolence, which is greatly wanted, you gladden the Widow's Heart, and cause the House of Mourning to rejoice. Thus will you, in Imitation of the antient Feasts of Charity, furnish a welcome Portion to them for whom nothing is prepared *.

Such are the *living* Objects of our present Consideration, the Fatherless and Widow. And *Blessed be he of the Lord, who shall not leave off his Kindness to the* Living, still farther entituled to a friendly Assistance, as bearing Relation to the Dead: Worthy indeed are these, for whom Kindness should be shewn: Though unable to build Synagogues, they very faithfully administered in them the Offices of Religion, and devoted their Lives to that useful Service.

These your Christian Brethren, being dead, do yet speak with many moving Arguments to excite your needful Liberality to their disconsolate and afflicted Reliefs.

* Any well-disposed Persons, desirous to assist the poor Widows in this their great Necessity, will please to send their Benefactions to the Treasurers, *Samuel Sandford*, Gent. in *Budge Row*; *Giles Vincent*, Gent. in *Lime-street*; *Walter Barnard*, Gent. in *Great St. Helen's*, *Bishopsgate*, or to Mr. *Stephen Comyn*, Register to the Company, in *Salisbury-Court*, *Fleet-street*.

THE common Ties of Humanity, the general Principles of Pity and Compaſſion, uninforced by Divine Revelation, do of themſelves ſuggeſt that brotherly Love and Affection, that genuine Friendſhip and real Aſſiſtance which is due, and in his own Caſe deſired, from one Brother to another. The ſignificant Inſtruction, *Hide not thyſelf from thine own Fleſh*, which is founded in Nature, as well as ſtrengthened by Religion, ſhould excite an effectual *Remembrance of thoſe who ſuffer Adverſity, as being ourſelves alſo in the Body, and Members one of another*. So far as Men.

Iſa. lviii. 7. Heb. xiii. 3. Epheſ. iv. 25.

LOVE to our Country and Fellow Citizens was, in all Ages, celebrated with high Encomiums; and this Relation, though ſometimes pretty extenſive, has been generally deemed a juſt Ground of favourable Regard. In this View, our deceaſed Brethren are entituled to every friendly Sentiment, due to the amiable Character of an *Engliſhman*, as Fellow Subjects, joint Friends to a free and happy Conſtitution.

NECESSARY Diſtinctions, no doubt, there are, in Society, which though they exclude not any Sufferer from charitable Help, yet do in many Caſes ſtrongly plead for a Preference; among theſe Diſtinctions, the Claims of Literature, the learned Profeſſions, whoſe Emoluments entirely ceaſe upon Death, have always with great Reaſon been allowed a ſuperior Place: And where ſo many of that Order have improved the World by learned and uſeful Performances, the poor deceaſed Clergy, in Behalf of their afflicted Families, juſtly ſollicit your Relief, both as *Engliſhmen* and Scholars; as Perſons under legal Injunctions not to interrupt their Studies, as well as under peculiar Obligations to increaſe in Knowledge; their Lives were accordingly devoted to Improvements in Learning, as far as was conſiſtent with the faithful Diſcharge of their ſacred Function.

THEIR ſacred Function! A new and powerful Plea, that in ſome Sort demands a generous Compaſſion, not as to Countrymen only, but Chriſtian Brethren, Brethren not meerly as Fellow Mem-

bers

Here, but at Miniſters of the Gospel of Peace. We deſire not above Meaſure to magnify our Office; our Office needs it not: *Let* 1 Cor. iv. 1.
Men ſo account of us, as Miniſters of Chriſt, and Stewards of the Myſteries of God.

But neither ſhould we be faithful to our own Character, faithful to the Chriſtian Church, or to our great Lord and Maſter, if we did not remember, with becoming Gratitude and Caution, into how high a Dignity, as well as how weighty a Charge, the Miniſters of the bleſſed Goſpel are ſolemnly admitted.

Nor ſhould it ever be forgot that the benevolent Aſſiſtance, now implored, is wanted for the diſtreſſed Remains of a *Proteſtant* Clergy. This glorious Character is at once the Foundation of Merit, upon which they claim Relief; and the only Cauſe and Occaſion that ſuch Relief is neceſſary for their unprovided Families.

The Deſcendents of ſignal Benefactors to their Country have been frequently exhibited in a public Manner, as peculiarly entituled to Marks of public Honour and Favour.

Behold then the Families of that Clergy, who, under Providence, have been the Strength and Glory, the Ornament and Support of the Reformation; who firſt contributed to break aſunder the Bonds of Popiſh Superſtition and Cruelty, under which this Nation for many Ages groaned! That Clergy, who, when the ſame ſore Calamities, with haſty and dreadful Steps, were advancing towards us, ſeaſonably oppoſed the powerful Torrent; and with great Force of Learning and Reſolution, even to Sufferings, to Bonds and Impriſonment, once more, by the ſpecial Bleſſing of Almighty God, greatly contributed to diſpel the threatening Danger, and ſet this Kingdom free! Behold the afflicted Widows and Orphans of this Proteſtant Church, to whom the Nation is thus highly indebted for the legal Exerciſe of true Religion, and the many valuable Liberties it now enjoys: Behold theſe mournful Objects, not ſoliciting for public Honours, not aiming at the Grandeur of high Offices, but humbly imploring a neceſſary Subſiſtence, that they may not miſerably ſtarve in private? And may

that

that God, in whoſe immediate Service the Husband and the Father ſpent his Days, touch the Heart of many, to adminiſter Comfort to the diſconſolate Widow, and tender Orphan.

BLESSED be He of the Lord, yea, and he ſhall be bleſſed, *who leaveth not off his Kindneſs to the Living and to the Dead.* Scanty, indeed, is the Proviſion for thoſe poor Supplicants who are relieved by this Charity, prudently diffuſive where the Needy are ſo numerous; and therefore the Supply amounts to no more than the ſlender Pittance of an annual Payment of five Pounds.

BUT how many hundred deplorable Caſes remain totally unſupplied! How many very affecting Petitions are unavoidably poſtponed, Year after Year, in Hopes ſome charitable Hands will ere long open a freſh Spring, the Streams whereof may make glad the Heart of many ſorrowful *Widows hungry and thirſty, whoſe Souls almoſt faint within them.*

Pſ. cvii. 5.

AND can there want any other Motive to this Work of Charity, beſides that juſt Delight, that real Satisfaction, which naturally ariſes in the Mind, from Actions ſo beneficent and laudable, as a Specimen and an Aſſurance of that everlaſting Joy and Gladneſs prepared at God's right Hand for the Merciful and Compaſſionate? Are any of the expenſive Amuſements, the Vanities, the Follies, not to mention the coſtly Vices of Life, to be compared, in Point of preſent Pleaſure only and real Enjoyment, with the ſerene and rational Complacency of adminiſtering ſeaſonable Relief to great Diſtreſs, ſupporting a dejected Widow, or raiſing up a helpleſs Orphan to Circumſtances of honeſt Induſtry?

BUT the Uſefulneſs of this Charity is conſidered, in a View by much too narrow and contracted, when regarded only as a Mitigation of private Diſtreſs; or ſome Relief to the Sympathy and Pain of our own Bowels.

IF public, regular, and conſtant Inſtruction in the great Principles and Duties of Religion and Virtue, if diſcharging the ſolemn Offices of the Chriſtian Inſtitution, moſt friendly and benevolent

valent to Mankind, be of any Importance, and, beyond Diſpute, of infinite Importance they are; then Perſons appointed to this uſeful Service ſhould, for the more effectual Proſecution of it, be well ſecured from the uneaſy Diſtractions, and unavoidable, though undeſerved, Diſeſteem of Poverty and Want; the too juſt Complaint of all Ages! for of old it was obſerved, that even the *Wiſdom of the poor Man was deſpiſed, and his Words not heard.* Eccleſ. ix. 16.

Where, from the almoſt inſuperable Difficulties of the preſent State of Things, a diligent and inſtructive Life has been ſpent under theſe hard Circumſtances, it is but Juſtice as well as Compaſſion to make up, in ſome Degree at leaſt, to the Deſcendants, who ſuffer in their Father's Sufferings, what was denied to their pious Anceſtor; ſuch Kindneſs to the Dead, as an undoubted Teſtimony of Regard to the Office and Profeſſion, gives no inconſiderable Encouragement to the Living.

Nothing but the [illegible] Inhumanity will object that Men, under theſe Circumſtances of Poverty, ſhould make ſufficient Proviſion for their own Families. So many thouſand Cures not amounting to fifty Pounds a Year, ſo many Hundreds even under ten Pounds a Year, put this hard-hearted Objection quite out of Countenance; and caſt an indelible Infamy upon the cruel Invaſions made by Popery on the juſtly deſerved Suſtenance of the Parochial Clergy, *who really wait at the Altar.* 1 Cor. ix. 13, 14.

No Wonder ſo ſmall a Subſiſtance ſhould leave many Widows and Orphans in great Diſtreſs: It is much more ſurpriſing and delightful to obſerve, in how many Inſtances, Families, ſometimes very large, are carefully maintained and educated, from a ſlender Income, with frugal Decency, and an eaſy Chearfulneſs, that in a plain Hoſpitality, exerciſed occaſionally, gives a more agreeable Entertainment, than is always found in magnificent Buildings, or at Tables of great Expence. What conſtant Care, what ſtrict Œconomy do we ſee employed, to ſecure a decent Suſtenance, and make ſome tolerable Proviſion for a Family; 'till Death puts an End to theſe virtuous Endeavours, and Providence caſts that Burden upon You.

For whatever Aſſiſtance is given to the poorer Clergy, by thoſe of the ſame Character, in higher and more beneficial Stations, this Supply, though very conſiderable, is greatly defective, and far from anſwering the numerous Caſes of Diſtreſs and Want. Nay, could an equal Diſtribution be made of Church Revenues; and, what ſcarce obtains in any other Place, an exact Parity be introduced; however incongruous this might prove to the Genius and Complexion of our well-concerted Conſtitution, whoſe ſeveral Parts are cloſely interwoven; how diſſonant ſoever to the original Frame and Diſpoſition of the Chriſtian Church, and how diſcouraging to any progreſſive or ſuperior Advances in Learning and Diſtinction in the Profeſſion; even this leveling Scheme, prejudicial as it is in many Reſpects, would be far, very far, from affording a competent, or even a tolerable Maintenance for all that miniſter in holy Things. The poorer Part of the Clergy do now, by a well adjuſted Diſtribution, annually receive very conſiderable Aſſiſtance from all their Brethren, who enjoy the larger Benefices: In thoſe Payments where Livings of ſmalleſt Value formerly ſuffered a heavy Burden, they now receive a comfortable Relief, by a Proteſtant Inverſion of Popiſh Exactions impoſed with equal Cruelty, Rigour, and Injuſtice.

The good Purpoſes of this Corporation have been, and it is to be hoped will be, greatly ſupported by munificent Donations from that Order of Men, who upon other Occaſions, both Abroad and at Home, gladly concur in a liberal Aſſiſtance to many wiſe and uſeful Undertakings. But very unhappy it would prove for this Church and Nation, if Notions of Charity, which in its Nature is extenſive, ſhould be confined to particular Profeſſions; ſuch a narrow Suggeſtion is founded upon a Suppoſition that the Intereſt of thoſe, who perform the Offices of Religion, is to be conſidered by them as an Object diſtinct and ſeparate from the Intereſt of the Chriſtian People; and as if the Views of the Clergy were to be entirely confined to the Benefit of their own Order. Had Notions like theſe been really embraced and purſued, how loudly would they have been reproached where they now ſeem recommended? Narrow and hurtful Notions they are, which this

Proteſtant

Protestant Church will for ever renounce and discourage. The numerous Appearance of this good Day is an unanswerable Proof, that the Clergy, as *Englishmen* and Christians, desire, both for themselves and their Families, to pursue one common Interest, and share one common Danger, with the rest of their Countrymen. They are chosen to this Office, to wait at the Altar, promiscuously from among the Sons of the Laity; and the Children of the Clergy return again and mingle indiscriminately with the general Body of the People. The useful Charity before us ought therefore to be considered as a public and national Advantage, and in that View entituled, without Distinction, to the Assistance of every able and willing Hand.

THERE need no Arguments to prove, what is so well confirmed by the concurrent Sense and Experience of all Ages and Nations, that Marriage in general, established by the all-wise Governor of the World, as a Condition best suited to Individuals, is likewise greatly beneficial to public Communities.

HENCE, wise and powerful States, to prevent as much as possible the many pernicious Consequences that flow from Lewdness and a promiscuous Concubinage; to countenance and encourage the only sure Increase of a well educated, virtuous, and healthy Race of People; to promote universally that quiet and sober Industry, which is constantly requisite to supply the Wants of a Family; to secure, by the tenderest Pledges, the undivided Fidelity of Subjects, their Obedience to Law and Order, without which no Society can prosper, or even subsist; the greatest and the wisest States, influenced by these and many other weighty Considerations, have endeavoured, by all proper Inducements, to promote matrimonial Alliances, as the true Foundation of real Strength and Greatness; which neither arise from Extent of Dominions, from vast Tracts of uninhabited uncultivated Land, or even from a fruitful Country thinly peopled, which commonly produces Ease and Luxury at Home, and invites Invaders from Abroad; nor do Kingdoms become great and

powerful

powerful from Crouds of unemployed and disorderly Vagrants, but from the Number of industrious, regular, and useful Inhabitants.

And among these Encouragements to Marriage, many of which public Wisdom may furnish, none seems more reasonable and proper than to remove or alleviate the Anxiety of Parents, fearful that their Relicts will be quite destitute; and, that so melancholy a Scene may not prove a Discouragement, taking Care to administer some Relief to the Widow, and providing for the Nurture and Education of Children, where the Husband and the Father, through Death or Misfortunes, become unable to perform that kind and useful Office.

In prescribing the Duty and pointing out the Character of those who minister in holy Things, the Sacred Writings, so opposite to that *seducing Spirit which forbids to marry*, lay a peculiar Stress upon those Parts of Behaviour, which have Reference to the matrimonial State. Hence Admission into the highest, as well as inferior Orders in the Christian Church, is regulated by each Man's Management of a private Family, and his discharging the domestic Offices of Husband, Father, Master. Nor is the Appointment without considerable Advantages. This Similitude of Circumstances unites more closely him that ministers with those that are ministred unto; gives him a fuller Knowledge and larger Experience of many Circumstances in Life, which may require his Advice and Assistance; affords instructive Examples in the private Duties of a Family, upon which public Virtue and Regularity greatly depend; and also occasions a desirable Increase of useful Members to the Community.

1 Tim. iv. 1.

1 Tim. iii. 1, &c.

The Grandeur and oppressive Power of the Church of *Rome* is not, perhaps, more indebted to any one of the many Contrivances, with which that fertile Policy abounds, than to the strictly imposed Celibacy of their Clergy: An Article which has therefore been maintained, if indeed it could be maintained, with the utmost Earnestness and Zeal; and without Regard

gard to the Circumſtances of Times and Things, or to the Tempers and Conſtitutions of Men, carried into the moſt conſtant and rigorous Execution; without any Exceptions or Diſpenſations ſo plentifully granted upon other Occaſions. Thus deadening, and ſtrictly confining within the narrow Circle of their own Order, thoſe natural and friendly Affections, which ſhould be exerciſed and improved, enlarged and diffuſed for the Benefit of the whole Community; to which, by the natural and Chriſtian Connection of a Huſband and a Father, they would, in themſelves and their Off-ſpring, be much more cloſely joined in ſocial Union.

But of what public Advantage it is, for the Clergy to come under the Engagements of Marriage, *honourable in all*, let this Aſſembly ſpeak! How many uſeful Subjects, eminent in all Profeſſions, Stations, and Employments, have ſprung from this Root? How many Thouſands and ten Thouſands of honeſt and induſtrious People have been beneficially added to our Country from theſe commendable Alliances, by the Sons and ſubſequent Deſcendants of the *Engliſh* Clergy? Heb. xiii. 4.

Upon the Whole, ſo reaſonable and beneficial is this Charity now under Conſideration, ſo extremely neceſſary to thoſe poor Objects upon whom it is kindly beſtowed; and the Want of it ſo ſeverely felt by many, where, through the preſent Deficiency, it cannot now be extended; that Arguments and Examples (God be praiſed there are many Royal and many illuſtrious Examples) ſcarce ſeem needful: The genuine Miſery of the Caſe, the deplorable Condition of the Fatherleſs and the Widow, ſuch Widows and ſuch Orphans, where *Poverty is come upon them*, ſuddenly and irreſiſtibly, *as an armed Man*: So that *no Sorrow is like unto their Sorrow*. Such Diſtreſs pleads powerfully with our good Nature and Compaſſion, and is recommended by every Inducement from inward Delight and Satisfaction, or the juſt Eſteem and Praiſe of the World: *When the Ear heard me, then it bleſſed me, and when the Eye ſaw me, it gave Witneſs to me, becauſe I delivered the Poor that cried, and the Fatherleſs, and him that had none to* Job xxix. 11, &c.

help him; the Bleſſing of him that was ready to periſh, came upon me, and I cauſed the Widow's Heart to ſing for Joy.

And bleſſed be he of the Lord; bleſſed in his own Perſon and in his Family; bleſſed in the Peace and Joy of his Mind; bleſſed in the Favour and loving Kindneſs of the great Father of the Fatherleſs, the Friend of the Widow, and the Rewarder of the Merciful; *Bleſſed be he of the Lord, who leaveth not off his Kindneſs to the Living and to the Dead.*

FINIS.